

The Gospel Messenger,

AND

SOUTHERN EPISCOPAL REGISTER.

VOL. VI.

FEBRUARY, 1829.

NO. 62.

FOR THE GOSPEL MESSENGER.

A DISCOURSE ON THE GREATNESS OF GOD,

Delivered December 3, 1828; being one of the Semi-Annual Discourses, for the preaching of which, provision was made in the will of the late Chief Justice PINCKNEY; by the Rev. EDWARD THOMAS, Rector of Trinity Church, and St. Stephen's, on Edisto Island.

Psalm cxlv. 21.

"My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever."

It is one of the distinguishing privileges of man *to be able* to render praise to the author of his being. To the other creatures of our globe, all that is possible in this respect, is indirectly and involuntarily to glorify their Maker; by fulfilling instinctively the purposes for which he designed them, and by serving as proofs of his existence, and as illustrations of his wisdom, power, and goodness.—But to man, the lord of this lower world, higher talents have been committed, and by him a nobler office is to be sustained. Reason exalts him to the rank of an intelligent nature, and enables him to perceive more than meets his eye, and to stretch his understanding further than the hearing of the ear. By means of this faculty he scans with discriminating glance the things of sense around him, and travels in thought even to the farthest limit of space; he collects from nature the notices which she conveys of her author, and from revelation learns to confirm and establish his faith. Thus furnished as to his understanding and his heart, his tongue enables him to reveal what exists and glows within; words taught him by God proceed from his lips, and glow out in praises to the author of his being, and bestower of all his blessings. In this manner is he proved to be, what somewhere he has been sublimely called, "the Priest of Nature;" fitted, and evidently designed to officiate before God for the rest of the creation, and carrying within his breast *the altar* from which incense is to rise to the beneficent Father, and Sovereign Ruler of all.

Such seem to have been the reflections of David, when he expressed his determination to "speak the praise of the Lord," and called upon "all flesh" to unite in "blessing his holy name."

For the same purposes we are now assembled, and on the same grounds too, upon which David acted. For the greatness and goodness of God were the subjects which he had been contemplating, and led him to break forth in the exclamation of the text. To illustrate these is the object of the Psalms, and the conclusion may be regarded as the practical application of the whole.

At the present time, the *greatness of God* is to occupy our attention; and the method which we shall adopt for its illustration, is that which the Psalmist himself suggests. There are three topics upon which he principally insists, and these are, the *wondrous works* of God, his *mighty and terrible acts*, and the *glorious dominion* which he professes and exercises over all. Let us now see what light may be derived from these for the illustration of the attribute of his greatness.

I. We will consider the wondrous works of God.

These may be said to furnish the most familiar and intelligible proofs of the divine greatness; inasmuch as they lie closely around us, are subject to our examination—some of them at least—at any moment, and, from their character, are striking and interesting, even to the most uninformed.

The first inquiry which they suggest, calculated to enhance the Divine power in our eyes, relates to their origin—How did the things around us come to exist as they are? Of many of them, we find no difficulty in accounting for the *immediate* production; as of trees, herbs and plants, from the seed which produces them, and of living things according to the process by which they are generated. But when we carry our thoughts back to the first tree, herb and plant, and to the living creatures from which all the others have sprung, we must find some other mode of accounting for their existence.—There *must* have been some period of time when they were not, and by a natural consequence, some agent by whom they were brought into being. Traces of this agent we plainly discover in all the things which come under the observation of our senses. Throughout creation, we see marks of designs, contrivances for producing certain effects, uses evidently foreseen and intended, the nicest adjustment of things to each other, and, in short, proofs without number of a presiding and creating intelligence. This brings us to the First Cause—to God, the maker of all things. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead." Thus *through nature*, we are enabled to *look up to nature's God*; and we are led to give credence to that revelation which tells us, that "in the beginning God created the heavens and the earth," and that "all things were made by him, and without him was not any thing made that was made."

And here his greatness bursts upon us with a glorious and overpowering lustre. "I will speak," says David, "of the glorious ho-

nour of thy Majesty, and of thy wondrous works." And where shall we turn our eyes, without beholding the *majesty* of the Universal Maker, or without thrilling with ecstasy at the *wondrous works* of his hand? Beneath our feet we have a globe, suspended over the empty space, "hanging upon nothing," upborne and carried along by some invisible influence. On its surface, we behold grass, and herbs, and trees, and flowers, and other productions innumerable; giving sustenance to various tribes of living creatures, and contributing in many different ways to their gratification, their comfort, and their security. We see mountains losing their summits in the clouds, caverns descending into the unfathomable abyss, rivers "cut out among the rocks," seas roaring and foaming, and dashing their waves on high. Above all, we see man—appointed, to a certain extent, the Lord of all these things: though fallen, yet exhibiting in some degree the image and perfections of his Maker; walking abroad with form erect, and countenance raised to heaven; strong in intellectual strength; rejoicing in spiritual immortality; and gifted for improvement without limit of time or measure. All this do we see, beneath, around, and within us; and when we cast our eyes *above*, the scene is still more glorious and wondrous to our view.—We behold clouds driven about by the winds, and dropping down in water upon the earth; lightnings flashing, and bursting in thunders over our heads; meteors blazing forth with evanescent splendour, and alarming us by the suddenness and deafening noise of their explosion. At other times, we see the clear, blue, ethereal sky, stretched out like a curtain over us; and through it we behold the sun, shooting forth his rays, and spreading light, and joy, and life around him. When his light is withdrawn from us, the brilliancy of the scene is still far from being eclipsed. In borrowed majesty the moon appears, and cheers our darkness with her mellow rays. The stars also shine, some with reflected, others with indigenous light; and viewed with philosophic eyes, are evidently perceived to be immense globes; some like our own, revolving round the sun; and others forming centres themselves to other systems.

Concise and imperfect as this view is of what the heavens and the earth present to our inspection, it is yet sufficient to convey an overpowering idea of the Divine greatness. "O Lord my God," says the Psalmist, "thou art very great; thou art clothed with honour and majesty! Who coverest thyself with light as with a garment—who stretchest out the heavens like a curtain—who makest the clouds his chariot—who walkest upon the wings of the wind—who laid the foundation of the earth, and covered it with the deep as with a garment—he sendeth the springs into the vallies—he watereth the hills from his chambers—he causeth grass to grow for the cattle, and herb for the service of men—he appointeth the moon for seasons, and the sun knoweth his going down.—O Lord, how manifold are thy works! In wisdom hast thou made them all!—The earth is full of thy riches!" Such are the reflections which even a superficial view of the works of God is fitted to excite; reflections which will be still more deeply impressed, and still more vividly

felt, the further we examine, and the more our knowledge increases. To the reflecting and inquiring mind, every object in nature conveys a proof of a presiding Deity.* There is not a blade of grass, nor a flower, nor an insect; there is not an atom of matter, which does not show forth the glory, and illustrate the greatness of God. In small things as well as large, his wondrous power is manifested; proving, as an eloquent modern writer† expresses it, “that while magnitude does not overpower him, minuteness cannot escape, nor variety bewilder him; and that at the very time while his mind is abroad over the whole vastness of creation, there is not one particle of matter, there is not one individual principle of rational or animal existence, that his eye does not discern as constantly, and his hand does not guide as unerringly, and his spirit does not watch and care for as vigilantly, as if it formed the one and exclusive object of his attention.” At the thought of all this, well may we exclaim, “Great and marvellous are thy works, Lord God Almighty!—Behold, thou hast made the heaven and the earth by thy great power, and stretched out arm, and there is nothing too hard for thee! Great is the Lord, and greatly to be praised.”

II. We are to consider the mighty and terrible acts of the Lord.

“Men shall speak,” says the Psalmist, “of the might of thy terrible acts, and I will declare thy greatness.” God does not always exhibit himself in peace and love to his creatures. Sometimes he “makes bare his arm,” and comes down to *inflict vengeance for sin*; he commissions his ministers, whether men, or spirits, or natural causes, to perform the work of destruction; and thus vindicates his authority, and discloses the greatness of his power. Such was the awful and tremendous visitation of the universal Deluge. “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air.” Accordingly at his command, “all the fountains of the great deep were broken up, and the windows of heaven were opened. And the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark.”—Such also, was the judgment of Sodom and Gomorrah. For the abominable vices of their inhabitants, “the Lord rained upon them brimstone and fire; and he overthrow those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.” Such again was the infliction of the plagues of Egypt; when God stretched out his hand, and smote Egypt with all his

* For many beautiful instances of this, see Paley’s *Natural Theology*, and Sturm’s *Reflections on the Works of God*.

† Chalmer’s *Discourses on the Modern Astronomy*.

wonders; "and by a mighty hand, and by a stretched out arm, and by great terrors," redeemed his chosen people from their cruel bondage. Of a similar character was the long and melancholy captivity in Babylon to which he delivered Israel; when, for having forgotten him, and sold themselves to other Gods, he made them feel the weight of his displeasure, and brought upon them all those evils which he had threatened. And, to mention one instance more—such was the final destruction of Jerusalem, and that complete dispersion which came upon her inhabitants, for their obstinate unbelief, and blind rejection of their Messiah.

These were all signal exhibitions of the Divine greatness, and discover God to us as a being "glorious in holiness, fearful in praises, doing wonders. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. A fire goeth before him, and devoureth his enemies on every side." Truly, "it is a fearful thing to fall into the hands of the living God."

But it is not merely when God inflicts vengeance for sin, that "the might of his terrible acts" is exhibited before man. The *natural course of his Providence* teems with similar exhibitions; in cases too, often times, when we are unable to ascribe them to any particular cause, but are driven for an explanation to the fact that he now governs us by general laws. Such are the various kinds of disease by which he wastes and destroys our race; "the pestilence which walketh in darkness, and the sickness that destroyeth in the noonday." Such is war, that dreadful scourge, with its direful train of evils, discord, famine, desolation and bloodshed. Such are the convulsions and commotions of nature; the earthquake, cleaving the ground, and ingulfing whole cities in its bosom; the volcano, throwing out its boiling streams, and overwhelming all that opposes its progress; the whirlwind and the tempest, crushing man in the security of his habitation, and driving asunder the proud ships; the lightning, darting down in forked flame, and extinguishing life in a moment. These and various other illustrations does God daily afford of his greatness; and causes men not only to *speak of*, but to *feel*, and to *dread* "the might of his terrible acts." How great must He be, who thus shows us that he has all the powers of nature at his command! Who has only to *speak the word*, and our comforts are taken away, our life itself is gone! And how forcibly does it present to our view the awful, but instructive meaning of our Lord, when he says, "I will forewarn you whom ye shall fear; fear Him, who, after he has *killed*, hath power also to *cast into hell*!"

III. It remains, that we speak of the glorious dominion which God possesses and exercises over all.

"They shall speak," says David, "of the glory of thy kingdom, and of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." A part of this dominion which God possesses, consists in the *complete subjection of all things to his authority*. As all things owe their existence to him, so to him all rightfully belong. On this account David says, "Thine, O Lord, is the greatness, and the power, and the glory, and the vic-

tory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as Head above all." And the elders before the throne of God are in like manner represented as saying, "Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created." How great must He be, whose dominion is so extensive, as to embrace all things in earth and heaven! Who has under him by an inherent right, not only the insignificant things and creatures of this sublunary world, but the glories, and the excellencies, and the powers of the world on high! Another part of God's dominion, consists in *his sustaining and preserving all things*. It is not only He who "giveth to all life, and breath, and all things," but in Him all "live, and move, and have their being." That existence which he first gave, he afterwards sustained; "upholding all things by the word of his power," preserving them for the uses to which he had appointed them, and keeping them steadfastly moving on in the course which he had assigned them. Placing underneath his creation "the everlasting arms," he shuts up the sources of destruction, and reserves to his own appointed time the annihilation of the objects of his care. Under the power of this influence, the earth, and the heavens, and all that they contain, preserve their stations, and with order and regularity subserve their several ends. But let God withdraw his protecting hand, and chaos and confusion will reign over all; *from his face, the earth and the heaven will flee away; and there shall no place be found for them*. How infinitely great is He, on whose decision the fate of the universe is suspended; who has only *to will*, and all things rush into non-existence!

But God's dominion principally has reference to *his ruling and governing all things*. "He doth according to his will," say the Scriptures, "in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" By his supreme wisdom and power, he orders and directs his creation; assigning to every portion of it its place and office; and superintending and regulating the performance of each. Hence nothing passes which he is not privy too; nothing happens which he does not order or permit; for "his eyes are every where, running to and fro throughout the whole earth, and his greatness encircles all things."

But if this be the case, it may be asked, how comes it that so much evil prevails in the world? And how is it possible "to vindicate the ways of God to man?" Why is so little distinction made between the virtuous and the wicked? And why are tyranny, treachery, murder, blasphemy, and a host of other vices and excesses, suffered so much to deform the fair creation of God?

These are difficulties, it must be allowed, to creatures of such feeble capacities, and such restricted views as ourselves. But by the aid of Revelation, we are enabled to approach very near—as near perhaps as is proper or salutary for us—to their complete and satisfactory solution.

We are taught, for instance, that we often err, by forming our opinions from particular events in God's Providence; without considering that these events may be so *connected* with others, as to make them necessary and proper, though *singly* they carry a different impression to our minds. Jacob surrendered himself to grief, for the loss of his favorite son; and no doubt, Joseph himself conceived that a grievous affliction had come upon him when he was sold into Egypt. Yet this event, so well calculated to produce hard impressions of God's Providence, was the means of rescuing thousands from famine, as well as advancing in other ways the beneficent purposes of God. Many other instances of the same kind we might easily adduce from Scripture, showing that God often brings good out of evil, and that therefore we cannot pretend to judge of his government without knowing more of it than we do.

The consistency of God's Providence with the evils which we see, is also cleared up by the fact, which Scripture makes too plain to be doubted, that the present state is a scene of trial and probation to man. Did not "all things happen alike to all," there would be no possibility of testing the character of rational agents, or of destroying vice, and substituting virtue in its place by the process of a salutary, though harsh and unpleasant discipline. Men would be no longer free to choose for themselves; for sin would have no followers, if it did not sometimes procure gratification. In permitting, therefore, the evil which he does, God only shows us that he is our moral as well as natural governor, employing no force, and exerting no undue influence over his intelligent creatures.

But that which most conclusively answers all these objections to the Providence of God, is the certainty that we are to exist in another world, and there receive according to our works. We discover in this, a way in which all the irregularities of the present state will be completely rectified, and in which God will be justified in the sight of all his creatures. It will then be seen, that while he has seemed wholly unobservant of us, his eyes have been "in every place, beholding the evil and the good;" that though in appearance men have been left to themselves, yet "there is no darkness nor shadow of death, where the workers of iniquity may hide themselves;" and that thus, in his harsh and mysterious dispensations, the wisdom, and goodness, and greatness of God have been no less exercised, than in those which to us seemed *alone* to bear the impress of his perfection. We are warranted therefore, in looking upon God as the Ruler and Governor of all things; not only as he possesses and preserves, but as he directs and orders them all.*—With what a magnificent view of his greatness, does this consideration present us! "All things are naked and open to the eyes of Him with whom we have to do!" His arms encircle, in one wide embrace, the whole of this vast universe! His power supports, guides, orders, overrules all things! Nothing is beyond the sphere

* For a masterly reply to the objections against Providence, see Butler's Analogy; c. vii. p. 1. and Scott's Christian Life, vol. ii. c. vii.

of his influence, but "of Him, and through Him, and to Him, are all things!"

Thus have I endeavoured, my brethren, according to the ability given me, to illustrate for your improvement the glorious attribute of the Divine greatness. "To encourage and promote religious and virtuous practices and principles among us, and to raise an ardent love of the Deity in us," are the noble objects which were proposed by the revered founder of this Lecture. And if now, I have contributed, even in the smallest degree, to these so desirable ends, the amount of my ambition in appearing before you will have been attained. I will therefore conclude, by expressing a fervent hope, that the consideration of the Divine greatness may have a practical and abiding influence upon us all; leading us to resign ourselves wholly to His sovereign pleasure, who is not only able, but has graciously promised, to *make all things work together for good to them that love him.*

A REVIEW

Of the "Remarks on the Improvement of the Liturgy," which lately appeared in the "*Episcopal Register*."

[Continued from page 19.]

In the October number of the "*Episcopal Register*," the remarker proceeds to suggest other alterations in our book of Common Prayer, chiefly confining his attention, in his fourth Essay, to the occasional offices. In the prayer for the Church Militant, he suggests this alteration, "administer justice to the *suppression or restraining* of wickedness and vice," instead of "to the *punishment* of wickedness, &c." Now we believe that in the use of the latter expression, the worshippers, without exception, attach to it the very idea which the alteration contains. We do not believe that any Christian ever supposed that he was here taught to pray for the vindictive, or retributive punishment of his fellow men. We all believe that wickedness cannot be restrained, without the punishment of evil doers, that it is mercy to them, who may be reformed thereby, and mercy to the world, who may be deterred from sin, by witnessing their sufferings, to punish them. If then the expression is not misunderstood, and we may add, not liable to be misunderstood, where is the necessity of changing it? Let us suppose that this alteration were suggested, "to the punishment of wickedness for the reformation of those who practice it, and as a warning to others;" would it not be justly considered needlessly particular, and if such precision were aimed at, throughout our Prayer Book, would it not be greatly enlarged? But let us take the "remarker's" substitute, "suppression." Now if, while I am praying for the suppression of vice, by "all Christian rulers," I fully believe that this effect cannot be, without the punish-

ment of the wicked, am I not as much praying for their punishment (which our author thinks so incorrect) as if I used the very word, as it is written in our Prayer Book? He says that a Christian may pray for the suppression of wickedness, but not for the punishment of it. But if I pray for the effect, do I not of course pray for the instrumental means? And when I pray for the instrumental means, I only pray for them as they are instruments, that is in fact for the end which they are intended to accomplish. We do pray, that God will forgive the wicked and turn their hearts, but we also pray that he will punish them in this world; not that we delight in their sufferings, but that his government among men may be maintained, in its just authority, and that the wicked themselves "may be saved in the day of the Lord Jesus." St. Peter says that "governors are sent by him (the Lord) for the punishment of evil doers." Our Church teaches us to pray that these governors may fulfil this part of their office, that "they may truly and impartially administer justice to the punishment of wickedness and vice." Does not St. Peter's instruction warrant this prayer? Is it not probable that St. Peter's very expressions were in the view of the author of that petition we are now considering? It appears then, that the highest wisdom, even Divine inspiration, has decided that the expression "punishment," is preferable to any other, and this settles the question as to our remarker's substitute, "the restraining" for "the punishment." We pray that they may be punished for their own good, and that of their fellow men. Punishment may prove to them the greatest of blessings, and such it will be, if it leads to their reformation, and the securing in their behalf the favour of God.

A Christian certainly wishes that Christian rulers should do their duty, and he ought to pray that they may be enabled so to do. But "the punishment of evil doers" is their duty, St. Peter being judge, therefore we may lawfully pray that "the worst of sinners may be punished." The remarker "conceives" differently, but he has offered no argument in support of his opinion.

In confirmation of the opinions here expressed, we offer the following from Lowth's Commentary on Jeremiah xi. 20. "When men continue implacable in their malice, we may lawfully expect and *desire* that God will plead our cause, and judge us according to our righteousness. For the bringing wicked men to condign punishment, tends both to the manifestation of God's glory, and the good government of the world. *To pray* against our enemies in this sense, viz: not for the satisfying our private resentments, but the setting forth of God's justice, is not disagreeable to the spirit of Christianity. So St. Paul prays against Alexander, "The Lord reward him according to his works." 2 Tim. iii. 14.

No alteration is proposed in the Confession at the Holy Communion, but I fear our author is for having it superceded altogether, for he says "the best Christians have sometimes scruples in using the words expressive of remorse, and abhorrence of sin," and that "the Church is in some degree answerable" for the sin

committed in a formal use of these expressions. We will not dispute the fact mentioned above, but will only say, that we never heard of these scruples being entertained by any member of our Church. If good Christians, not of our Church, object to this confession, as they do to other of our prayers, it would not surprise us. But the best Christians may be in error, and if they cannot conscientiously use our forms of prayer, after they have been fully explained, we must submit to their uniting with another denomination. Excellent prayers are not to be stricken out because a few have scruples in using them. The substitute might have still fewer friends, or if there were no substitute, the loss of a confession would indeed be a just cause of scruple against the whole office.—But what are the objections to this confession, which appears to us sufficiently general, and indeed eminently appropriate, instructive, and impressive? First, it is intimated that a very holy man, such as St. Paul, “after his conversion,” could not say that he grievously commits manifold sins and wickedness. We reply, neither does the confession say so. The words are “*have committed.*” The man who has ceased to sin, even if we suppose such a man (and yet whose experience or observation can name such a one?) was no doubt a sinner at some period of his life. St. John, who had reached the heights of piety, could no doubt recollect manifold sins in thought, word and deed, which he *had* committed. The objection, therefore, even if it were a good one, does not lie against the confession, as it is now expressed.

The second objection is, that some persons do not bewail their sins, do not earnestly repent, are not heartily sorry for their misdoings, &c. and that “to say it without feelings corresponding, is hypocrisy, and a very great sin.” All this is true enough, but mark the consequence, for though he has not set it forth plainly, this is the point to which “the remarks” tend; therefore, this confession ought not to be in the book. Is not this strange logic? How would it affect our other prayers? Do not many use *them* without feelings corresponding? Is it a good objection to any prayer, that some hypocrites may repeat it? The proper question is this: Does the sincere Christian feel as this confession speaks? Can such an one conscientiously say that “the remembrance of his sins is grievous to him, and the burthen of them intolerable.” We think he can. We have never heard the matter questioned before. We doubt if it has ever been questioned during the many centuries this form has been in use. But here lies the error, the Church does not require “*all* to say so positively, that they do actually bewail these their sins,” as our remarker tells us. She requires those only to say so, who feel so, that is, sincere Christians. If a person does not “earnestly repent, is not heartily sorry for his sins,” and does not feel “the burthen of them,” he is not a Christian, and has no right to appear at the holy table, for our Catechism has plainly declared that he must “repent truly of his former sins” before he comes; and does not true repentance include contrition, and resolution to assume the yoke of Christ which is easy, and *his* burden which is light?

The remarker's third objection is, that "the best Christians cannot at all times feel" what these expressions imply. The feelings may be more keen at one time than another. The sense of sorrow may be more or less deep, according to circumstances, but we believe that the Christian habitually feels that sorrow for sin, (and more especially when, as in this office his mind is turned towards his sins,) which would justify the use of these expressions.—It is true, through the power of Satan, and his own corrupt nature, his mind too often wanders, and his heart is cold at the seasons of devotion. But this is not more the case, when he is using this Confession, than when he is using other prayers, and if a prayer is to be accommodated to the standard of that time when the heart has lost its pious sensibility, what sort of a Liturgy should we have?

"In many other parts of our Prayer Book is the like fault (such I deem it) of requiring all to utter expressions of their goodness and piety, and zeal, which many very good men, if left to themselves, would be unwilling to say." He does not specify these objectionable parts, and I record the remark only to show that *many* alterations are in his contemplation. Many places indeed would require alteration, if the Confession needs it, on the grounds stated by the remarker.

The Church "in the selections of hymns for feasts and fasts," having marked some as peculiarly appropriate for the Holy Communion, it was natural for the rubric to direct that one of those should be sung. We have already sufficient variety, and to an ordinance unknown under the law, it is reasonable to believe that the Psalms would be less applicable than Hymns founded on New Testament texts. We see no reason, therefore, for allowing a Psalm to be sung, at the discretion of the Minister, or for the Convention selecting some of the Psalms, as suitable for Communion. The idea has often occurred to us, that the singing *after* giving the bread and wine, in conformity to our Saviour's example, would be preferable, but the change is not sufficiently important to make it the occasion of opening the door for revising our Liturgy. The prohibition as to carrying the elements out of the Church, appears to us a good one, and if the people do not "*reverently eat and drink*" what remains, the fault is not in the rubric. The practice enjoined by the rubric of repeating certain words while the communicants are partaking of the bread and wine, appears to us instructive and impressive. The rubric allows of the address being applied to two or three at a time, but we should be sorry to have any change which would prevent the communicant from feeling that he was particularly addressed. We cannot see that any change in the rubric, in this place, or the custom of the Church under it, is necessary.

We are not told the expressions in the baptismal office, which the remarker would have "removed or altered," nor what expressions he would introduce into that office. But whenever the attempt is made to find out such expressions as will "not favour either side of the controverted question," I have little doubt it will be without success. If the baptismal office, as we now have it, does *not*

favour one side more than the other of the controverted question, then there is, according to our author's own view of the subject, no motive for altering it. If it *does* favour one side, then it is important to retain it as illustrating the sense of the Church, and enabling us to arrive at the truth in the case.

It is proposed to substitute for "whosoever is here dedicated to thee," the words, "he or they being here dedicated." The former is more comprehensive, including with the child then baptized, all such as may hereafter be baptized in that place. The reason for the alteration appears to us insufficient, viz: that baptism is sometime administered in "a private room," for why may we not pray for all, if any such there should be, who in the same room shall be baptized? But the reason, if it were a good one, does not apply, for the Minister, when he baptizes in a private house, is under no obligation to use this prayer which occurs in the form for "public baptism." He is directed to say *some* of the collects from the form of "public baptism," when he uses the form of "private baptism," but he is not required to select this particular collect, which the remarker deems inappropriate. The qualifications for confirmation, as *referred to* (for it was not intended to give a definite statement of them,) in the last address to the sponsors, and in the preface to the office of Confirmation, appear to the remarker as not comprehensive. But surely the words "sufficiently instructed in other parts of the Church Catechism," include a great deal, and when the Church requires "an answer to the questions in the Catechism," she could have meant nothing less than an understanding answer. She could not have meant the mere ability to repeat the answers, for an infant could do this, and she expressly declares her ordinance is for those "come to years of discretion." Besides, in the office for the baptism of adults, she teaches that they must be "found fit," and "be sufficiently instructed in the principles of the Christian religion," and of course she expects as much from the candidate for confirmation. Again, the Minister is to give in to the Bishop, "the names of such persons" only as "he shall think fit to be presented to be confirmed." These checks upon the admission to confirmation are probably sufficient, but if another check be found necessary, a canon might be passed, calling upon the Clergy, sponsors and candidates themselves, to be more circumspect in this matter. However, the substitute desired is not stated, and it will be time enough to consider it when we know what it is. If any are "brought to the Bishop to be confirmed by him, who are totally unfit to receive the ordinance," as is alleged, the fault rests with the Parish Minister, (who virtually declares that they are "fit," that they are sufficiently instructed in the Catechism, and in the principles of the Christian religion,) and not with the Prayer Book. In the office for baptizing adults, the prayer which follows the Lord's Prayer, contains some sentences precisely the same as those in a former prayer. This was done to make the points in which the two prayers differ more remarkable, for whereas in the first, before the baptism, we pray that the persons "*may be born again*," we recognize them

in the second prayer, which is after the baptism, as "being now born again." In this prayer we also ask that they may "*continue*" God's servants; and attain his promises, which now by their baptism have been sealed to them. The repetition objected to, gives force to the contrast between the unbaptized and the baptized. It is not an unmeaning or vain repetition. Our author of course, would not object to a repetition which was rational, and adapted to enforce the sentiment, for we read that our Lord in his prayer in the garden, thrice said "the same words."

The Confirmation office, being taken from the Prayer Book of the Church of England, in which country, persons in middle and advanced life are rarely confirmed, has a preface applicable only to young persons. The last General Convention have proposed another preface, which may be read when the candidates are older than usual. The remarker is aware of the deficiency, but seems not satisfied with the remedy. He does not tell us his objection, for he cannot mean that this proposed *preface* "*favours one side of a question much controverted.*" If the members of our Church are disposed to have a second preface, it can hardly be doubted that the one recommended by the Convention will give general satisfaction. When the improvements in "the short versicles or responsive parts," are stated, we shall be able to form an opinion of them. But we like those we now have, chiefly because they are word for word from Scripture, as will be seen on looking into Psalms cxxiv. 8. cxiii. 2. cii. 1. and Ruth ii. 4. or 1 Samuel xvii. 37. It seems to have been a special object with the compilers of our Prayer Book, to use Scripture language, as often as possible. If all the quotations from Holy Writ were marked, one would be surprized to find how large a portion of it is in our Prayer Book. Surely it is an unspeakable advantage to address the Almighty in words which we know he must approve; to offer him the incense which he has himself prepared. It is scarcely necessary to add that these versicles which our remarker thinks might be "much improved," seem to us very appropriate. What can be more so than the first of them, where immediately after the candidate has entered into a very responsible covenant, the Bishop reminds him that his help is in the name of the Lord. "Of such short ejaculations, much hath been said (remarks Bishop Sparrow) in the Morning Prayer. Concerning these in particular, that they are fitted to the office, will appear to them who consider that Confirmation is appointed for strengthening us against all our ghostly enemies, who, though they be many and great, yet is there no reason to despair of obtaining strength enough to resist them; for 'our help standeth in the name of the Lord, who hath made heaven and earth,' who is therefore able enough and willing, also, to help them that call upon his name.—'Blessed, therefore, be the name of the Lord, henceforth and forever.'" If there are "very few" who "will justify the expressions in the first prayer," we are of those few, and we do so on the grounds that they are in strict consistency with many other expressions in our Prayer Book; that they are satisfactorily explained by

our liturgical writers, and that they are misapprehended by those only who have not taken the trouble to make themselves acquainted with the nature of the Sacraments, and the peculiarities of Scriptural language. In the words "regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins," we have a reference to the Sacrament of baptism, by which the worthy recipient obtains a measure of the influences of the Holy Ghost, the forgiveness of his previous sins, and a promise of the forgiveness of all his future sins, if he truly repent of them. It is not indeed stated that the blessings of baptism belong to those only who have received it *worthily*, but the implication is as evident here as it is in those many declarations of Scripture, where blessings are announced without the condition of them being specified. We do not know that these candidates for confirmation have been "renewed in the spirit of their mind," but we know that they have been baptized, and that the benefits of baptism, of course to those who have received it *worthily*, are the gift of the Holy Ghost, (for the Apostle says "Be baptized and ye shall receive the gift of the Holy Ghost,") and the forgiveness of sins, (for the same Apostle says "Repent and be baptized every one of you, for the remission of sins," and it is called by the Evangelist, "the baptism of repentance for the remission of sins.") It is not to the purpose to intimate that many come to be confirmed who are not renewed by the Holy Ghost, and of whom we may well fear that their sins are not forgiven. All that the prayer asserts, is that they have received the washing of regeneration, and that therein they had given to them "the gift of the Holy Ghost," and the forgiveness of sins, if, indeed, they were proper subjects of the ordinance. These views are confirmed by the best commentators. Dean Comber says, "At baptism, according to the opinion of Christian antiquity, the Holy Spirit bestowed grace sufficient to make us innocent, and to cleanse us from the pollution of sin: but at confirmation, a more abundant increase of grace was vouchsafed, and additional spiritual strength was given. Upon this principle the present prayer was evidently composed. It first acknowledges former mercies, 'regeneration and forgiveness of sins' in baptism: it then petitions, that they, on whom the Bishop lays his hands, 'may be strengthened with the Holy Ghost the Comforter,' and that God will 'daily give them increase of grace.'" Archbishop Secker says, "This act of devotion, first commemorates God's mercy already bestowed, then petitions for an increase of it. The commemoration sets forth, that he 'hath regenerated these his servants by water and the Holy Ghost:' that is, entitled them by baptism to the enlivening influences of the Spirit, and so, as it were, begotten them again in a state inexpressibly happier than their natural one; a covenant state, in which God will consider them, whilst they keep their engagements, with peculiar love, as his dear children. It follows, that he 'hath given unto them forgiveness of all their sins; meaning, that he hath given them assurance of it, on the gracious terms of the Gospel. But that every one of them hath ac-

tually received it, by complying with those terms since he sinned last, though we may charitably hope, we cannot presume to affirm: nor were those words intended to affirm it; as the known doctrine of the Church of England fully proves. And therefore let no one misunderstand this expression in the office, which hath parallel ones in the New Testament, (Eph. i. 7; Col. i. 14;) so as either to censure it, or delude himself with a fatal imagination, that any thing said over him can possibly convey to him a pardon of sins, for which he is not truly penitent. We only acknowledge, with due thankfulness, that God hath done his part: but which of the congregation hath done theirs, their own consciences must tell them." The explanatory clause recommended by the General Convention to be inserted in this prayer, may be deemed unnecessary by some persons, because the sense of the Church is, or may be known, but no other good objection to it can be sustained. If this clause is not satisfactory, and it evidently is not to the remarker, probably no change that can be proposed, will be so; for if some would be satisfied with merely removing these sentences, there are others who would desire to retain, if not these very words, at least the sentiments which they contain.

The last prayer in the confirmation office, seems to us particularly suitable on an occasion where persons have just pledged themselves to walk in the way of the Lord, and to keep his commandments.—That it may have been used just before in the communion service, does not appear to us a good objection, indeed our Church has never manifested any great anxiety to indulge the taste for variety. Our Saviour, as we before stated, three times prayed with very little interval, using the same words. The remarks on other offices in our Prayer Book, will be considered hereafter.

O. P.

WORSHIP OF ANGELS AND SAINTS.

TO THE EDITORS OF THE GOSPEL MESSENGER.

I shall offer for your insertion in the *Messenger*, a few numbers relative to Roman Catholic doctrines and pretensions. Myself one of those to whom religious controversy is distasteful, it is not my wish to involve you in any, with the members of that communion; and I presume such needs not, and cannot be the effect of your admitting what I shall offer into your pages. I shall write with no intention to offend Roman Catholics, and with no view but that of placing truth, with its proper and sufficient evidence, before the readers of the *Messenger*. The statements which I shall offer, and the authorities in their favour, will scarcely admit of dispute. If disputed, I at least shall leave them to the defence which they will have obviously carried with them. I am anxious not to take

up too great a space in your work, and shall confine myself to that only which is necessary to substantiate the claim of Protestants to be acquitted of the reproach of palpable and wilful misrepresentation of the religion of Roman Catholics.

Roman Catholics complain of Protestants for alleging and teaching that they "pray to angels and saints to save them by their merits; making those Angels and Saints mediators with Christ, or in his stead; that thus they dishonour Christ the only mediator: that they give to creatures the worship due to God alone, and thus are guilty of direct idolatry." The imputation of these things is rejected as unfounded as well as malicious. The following will perhaps seem sufficient evidence, that on the contrary, it is at least not ill-founded.

A *Manual of Devotions*, for the use of Roman Catholics, was printed in 1802, in London, and ascribed by the printer in his catalogue, to Dr. Challoner. It was published with the sanction of some having authority, and has been in great esteem and use, at least among English Roman Catholics. It is entitled "*the Christian's Guide to Heaven.*"* In this Manual there is the following prayer.

"O Holy Angel, whom by the effect of his goodness and tender regard for my welfare, God hath charged with the care of my conduct; who dost assist me in all my wants, and comfort me in all my afflictions; who supportest me when I am discouraged, and continually obtainest for me new favours; I return thee profound thanks; and conjure thee, most amiable protector, to continue thy most charitable care and defence of me against the malignant attacks of all my enemies. Keep me at a distance from all occasions to sin. Obtain for me the grace of hearkening attentively to thy holy inspirations, and of faithfully reducing them to practice. Protect me under all the temptations and trials of this life, but more especially at the hour of death; and do not quit me till thou hast conducted me into the presence of my Creator, in the mansions of everlasting happiness."

From the translation of the Roman Missal, printed in New-York in 1822, and which is now in authorized use, I have selected, without much trouble of search, the following instances of prayer made to Saints. "Holy Mary, Holy mother of God, St. Michael, St. Gabriel, St. Raphael, all ye Holy Angels and Arch-Angels, all ye Holy orders of blessed spirits, St. John Baptist, St. Joseph, all ye Holy Patriarchs and Prophets, St. Peter, St. Paul, St. Andrew, St. James, St. John, St. Thomas, St. James, St. Philip, St. Bartholomew, St. Matthew, St. Simon, St. Thaddeus, St. Marthias, St. Barnaby, St. Luke, St. Mark, all ye Holy Apostles and Evangelists, all ye Holy Disciples of the Lord, all ye Holy Innocents, St. Stephen, St. Lawrence, St. Vincent, St. Fabian and St. Sebastian, St. John and St. Paul, St. Cosmas and St. Damian, St. Gervaise and St. Protese, all ye Holy Martyrs, St. Sylvester, St. Gregory, St. Ambrose, St. Augustin, St. Jerom, St. Martin, St. Nicolas, St. Patrick, all ye

* Bishop of Gloucester's Charge, in 1810.

Holy Bishops and Confessors, all ye Holy Doctors, St. Anthony and St. Bennet, St. Bernard, St. Dominick, St. Francis, all ye Holy Priests and Levites, all ye Holy Monks and Hermits, St. Mary Magdalen, St. Agatha, St. Lucy, St. Agnes, St. Cecily, St. Catharine, St. Anastasia, St. Bridget, all ye Holy Virgins and Widows—Pray for us. All ye men and women Saints of God, make intercession for us. *Be merciful unto us.*” pp. 263—4.

Here, after the invocation of God the Father, God the Son, God the Holy Ghost, the Holy Trinity, prayer is offered to Angels and Saints, to *pray for* those thus praying to them, to *intercede for them*, and *be merciful to them*. How, but by *their merits*, are they to be understood to be prevailing intercessors with God? Is prayer addressed to them, without regard to their merits? Or is prayer addressed to them for less than an intercession that shall be available to the remission of sin? If not, then prayer is made to Angels and Saints to save by their merits.

But the following collects show that the merits of Saints are relied upon for the efficacy of their intercession, and that, of course, when they are directedly prayed to, it is by *their merits*, that they are intreated to intercede for their supplicants. “Graciously receive, O Lord, we beseech thee, our offerings, and grant by *the merits* of the blessed Anastasia the martyr, that they may avail to our salvation. Thro.” Missal translated, p. 26. “O God, the bestower of all good gifts, who in thy servant Bibiana, joinedst the palm of martyrdom with the flower of virginity, grant, that through her intercession, our hearts, &c. Thro.” p. 423. “O God, who to recommend to us innocence of life, wast pleased to let the soul of thy blessed virgin Scholastica, ascend to heaven in the shape of a dove, grant by *her merits*, &c. Thro.” p. 453. “O God, who didst grant thy servant John, being inflamed with the fire of thy love, to walk without hurt through the midst of flames, and by him institute a new order in thy Church, grant by *his merits*, &c.” p. 456. “O God, who wast pleased to send blessed Patrick, thy Bishop and Confessor, to preach thy glory to the Gentiles, grant that *by his merits and intercession* we may through thy grace, &c.” p. 459.

It is then a fact, that “the Roman Catholics do pray to Angels and Saints, to save them by their merits,” making those Angels and Saints mediators with Christ, or in his stead. It is not unreasonable or unfair, to presume the Saint to be even *substituted* as mediator for Christ, where, as is sometimes the case, the collect does not name Christ, or contain or end with any reference to him in the character of intercessor.

Do Catholics then thus dishonor Christ, the only mediator, and by giving to creatures the worship due to God alone, make themselves guilty of direct idolatry? To Protestants, it cannot but appear that they do: for if Christ has enjoined prayer in his name, (John xiv. 13. 14; xv. 16.) and his Apostles have taught that there is no other name (Acts iv. 12.) given under heaven whereby men can be saved, but his, and that there is but one mediator for man with God, “the

man Christ Jesus," (Tim. ii. 5.) then must the honour due to Christ be impaired by *any* Christian worship that supplicates blessing or mercy through any mediation or intercession, either besides, or to the exclusion of his. That they who use such worship as that of which I have adduced the several specimens selected, give to the creatures the worship due to God alone, will not at first view, admit of question; nor is it easy, even on a closer consideration of the matter, to separate the reproach of *direct idolatry* from prayer addressed in the same Litany to God, and to the many canonized Saints, arbitrarily determined to be capable of hearing and answering prayer; and as arbitrarily pronounced to be the blessed attendants of the Divine presence, and agents of the Divine pleasure.

But Roman Catholics, do not, they say, commit idolatry in praying to Saints; for they offer them only an inferior worship, and not that which is due to God—they only invoke them, and ask their help in obtaining the benefits which God alone can confer. Surely the *ora pro nobis*, with a view to benefits *which God alone can confer*, addressed to an invisible being, and in the same office of devotion in which God is directly supplicated, is, to all intents and purposes, prayer; and what is prayer offered to a creature, whether visible or invisible, if not idolatry? But do not Protestants ask each others prayers? They do. Protestants ask the prayers of the faithful, or those they consider so on earth, *in the body*, that God will comfort them in sorrow, sustain them in trial, and save them in danger.—Roman Catholics pray to departed and canonized Saints, as being in heaven, of some of whom at least, we may reasonably doubt, whether they be there, and as to any of whom we know not, that they are thus accessible, to pray for, and help them. Are the two things the same? Do they resemble each other?

But Roman Catholics also complain of Protestants for asserting of them, that "they worship the Blessed Virgin, mother of our Lord, in such a way as to commit downright idolatry." It is painful to look at the proof, of which, this error of the Roman Catholics, so abundantly admits. The whole, or even much of it, needs not be stated; a little will suffice. The following is the language which the Roman Catholics hold respecting the Virgin Mary. "The Catholic Church invokes Mary in every part of the divine office, and more especially in the oblation of the Sacrifice of the Mass. Besides she has instituted *almost as many Feasts in her honour, as she celebrates in honour of her Divine Son*. It is the duty of every Christian to join in this devotion of the Church, and celebrate worthily all these feasts."*

"Mary was born for great purposes &c. by giving us a Redeemer, she gave us every thing. We must beg her to preserve in us, by her prayers, what she has obtained for us from heaven."

"Let us never cease soliciting the protection of the mother of God."

* Laity's Directory, for 1822. New-York. W. H. Creagh, Publisher.

"This feast (the Visitation) was instituted in remembrance of the wonders wrought by Mary, when she visited St. Elizabeth." "It was thus Jesus Christ began to avail himself of his holy mother, to distribute his graces."

"This (on the compassion of the blessed Virgin,) is also a feast of the second order, but which is of great devotion to *the faithful servants of Mary*." "The sacrifice of her own son, which *she there* (at the foot of the cross,) *offers to the Eternal Father*."

"Mary was carried up thither (to heaven,) by the ministry of Angels, and presented by her own Son to the Eternal Father, *who placed upon her head the most brilliant crown of glory*, that was ever conferred upon a pure creature, and created her queen of both Angels and men. The high dignity of mother of God, and her super-eminent sanctity, give her *a right to the homages of heaven and earth*." "Let us be assured that this powerful queen of heaven, who recognizes *all of us for her children*, will cause us to experience the effects of her maternal tenderness."*

It has been already shown that prayer in the Litany of Saints, is addressed to Mary, where she is styled *Holy Mary, Holy Mother of God, and Holy Virgin of Virgins*. In the office for the nativity of Blessed Virgin Mary, we also find prayer addressed to her thus, *O Mother of God intercede for us*. Missal, p. 549.

In the "Christian's Guide to Heaven," already referred to as an authorized book of Roman Catholic Devotions, there is the following: "O Holy Virgin! Mother of God, my advocate and patroness, pray for thy poor servant; prove thyself a mother to me."

Similar evidence might be adduced from other manuals and books of Catholic worship. Now such language of adoration and prayer is addressed to the Virgin Mary, who is still said to be but "*a creature*," and she is said to "*recognize all*" Roman Catholics who honour her *in the homages of the Church*, "as her children," and to be ready to "cause them to experience the effects of her maternal tenderness;" in order to which, it is obvious that though only *a creature*, she must possess the Divine attributes of omniscience and omnipresence; she must know the necessities of all who address her, from all parts of the earth alike, and must be able to be present as the hearer of their prayer to all alike, who supplicate her favour and intercession. Is this, then, worshipping the blessed Virgin Mother of our Lord, in such a way as to commit downright idolatry? Alas! there are millions of Christian people who not only will not see and confess this monstrous error, but who, while they persist in its delusion, will reject the imputation of rendering undue honour to the undeniably worthy object of their fervent *meditation*, as a false and malignant misrepresentation of their religious conduct!

Now to close up the evidence of the fact, that "Roman Catholics pray to Angels and Saints to save them by their merits, making those Angels and Saints mediators with Christ, or in his stead; that they thus dishonour Christ the only mediator, and give to creatures

* Laity's Directory, pp. 63, 64, et seq.

the worship due to God alone, and are thus guilty of direct idolatry." I will adduce but one passage more. It occurs in the most solemn and important of all their offices—that of the Mass. "Receive, O Holy Trinity, this oblation, which we make to the memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honour of the blessed Mary, ever a Virgin, of blessed John Baptist, the Holy Apostles Peter and Paul, and of all the Saints; that it (the sacrifice of the Mass,) may be available *to their honour* and our salvation; and may *they* (Jesus, &c.) vouchsafe to intercede for us in heaven, whose memory we celebrate on earth; through the same Christ our Lord. Amen." By the way, we may here remark the difference between Roman Catholic prayers and those of Protestants, in this respect; that while the latter conclude theirs as offered through *their only mediator and advocate, Jesus Christ*, the former, encumbered with the difficulty of the multiplied intercession they supplicate, carefully avoid any such language. "Through the same Christ our Lord," as above, can only imply, through Christ as one mediator of many, and of them perhaps the chief.

A PROTESTANT CATHOLIC.

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FOR THE GOSPEL MESSENGER.

THINGS PLACED AS THEY OUGHT TO BE.

An Episcopal Church has recently been built in Norfolk, Virginia, and consecrated by the name of "Christ Church," to the worship of Almighty God. A writer in the "*Philadelphia Recorder*," of the 20th of December last, says: "This beautiful building, *the largest house of worship*, and probably the handsomest *in the Southern Section of the United States*." I think there is some error in this sweeping remark. Virginia, great and powerful as it is, does not comprise the whole of *the Southern Section* of the U. S. South-Carolina, though of small dimensions, puts in her claim to be considered as no very inconsiderable, nor very unimportant part of *the Southern Section* of our country. That "Christ Church," Norfolk, may be sufficiently large for the Episcopalians in that city, and that it may be a handsome, nay that it may be a very "*beautiful building*," I am not prepared to deny; and I greatly rejoice that this may literally be the case. I rejoice that a temple erected for the worship of God, a place where he records his name, is as noble, and as beautiful a building, as the means of the worshippers can conveniently afford, that God may in all things be glorified; but that "Christ Church," Norfolk, *is the largest house of worship in the Southern Section of the United States*, I am not willing to admit, having direct evidence to the contrary before my eyes. It would, indeed be placing South-Carolina in the back ground,

where her friends are not disposed to permit her to stand. We will now see whether facts do not warrant the opinion I have expressed.

The "Recorder" informs us that "Christ Church" is "sixty-five feet front, by ninety-six feet in length; and that it contains eighty-eight pews below, and forty-two in the galleries." Confining my remarks to Episcopal Churches alone, I may safely say that some in Charleston, are certainly larger than the Church at Norfolk. As for example:

St. Philip's Church is one hundred and twenty-three feet long, and sixty-two feet wide. It has ninety pews on the ground floor, and seventy-four in the galleries. This Church, then, is twenty-seven feet longer, and contains thirty-four pews more than "Christ Church."

St. Michael's Church is one hundred and thirty feet long, and sixty feet wide. It has ninety-three pews on the ground floor, and forty-five in the galleries. This Church, then, is thirty-four feet longer, and contains eight more pews than "Christ Church."

St. Paul's Church is one hundred and sixty-four feet long, and seventy feet wide. It has one hundred and thirty-two pews on the ground floor, and forty-eight in the galleries. This Church, then, is sixty-eight feet longer, and contains two pews more on the ground floor, than "Christ Church" has altogether; and in the whole, has fifty pews more than that building.

As to the relative beauty of the several Churches, I have nothing to say, because I have not seen the Church in Norfolk; I will, therefore, merely transcribe what has been said of the Churches in Charleston, by different writers.

The celebrated Edmund Burke, in his "Account of European settlements in America," (vol. ii. p. 258,) says of St. Philip's Church, that it "is spacious, and executed in a very handsome taste, exceeding every thing of that kind which we have in America;" and Mr. Gillies, in his memoirs of Mr. Whitefield, (p. 40.) says of the same Church, that it is a "grand Church, resembling one of the new Churches in London." St. Michael's and St. Paul's Churches have been built subsequently to St. Philip's. "The Steeple of St. Michael's Church is one hundred and sixty-eight feet high, and is acknowledged to be the handsomest steeple in America; and, probably, is not exceeded by any thing in London, for the lightness of its architecture, the chasteness of its ornaments, and the symmetry of its parts." St. Paul's Church "is a noble building," handsomely finished in the inside. The order is Grecian, with a Gothic tower. These Churches are built of brick, and are rough-cast."—*History of the Church of South-Carolina.*

As there can be no ill feeling produced by the statement in the "Recorder," so, I trust, it will be believed, that I have made the foregoing remarks simply with the view of placing the matter as it really stands.

F. F.

FOR THE GOSPEL MESSENGER.

ANTIQUITY OF PRAYER MEETINGS.

"When Eustachius, Bishop of Sebastia, began to fling off the discipline of the Church, and introduce some odd whimsies of his own, and among many others, to fast on the Lord's day, and *to keep meetings in private houses*, leading many away captive, but especially silly women, as Sozomen observes, (lib. iii. c. 14. p. 521.) the Bishops no sooner understood it, but meeting in council at Gangra, about the year 340, they condemned and cast them out of the Church, passing these two canons among the rest: "If any one shall teach that the house of God is to be despised, and the assemblies that are held in it, let him be accursed." "If any shall take upon him, out of the Church, to preach privately at home, and making light of the Church, shall do those things that belong only to the Church, without the presence of the Priest, and the leave and allowance of the Bishop, let him be accursed." Conc. Gangr. Can. 4 & 5. in Reeves' *Apolog. of the Fathers*, vol. i. p. 115. *Note*

POETRY.

[FROM THE PHILADELPHIA RECORDER.]

No soft emotion of the soul,
Forbade our pattern and our head,
He did not e'en his grief control,
When Lazarus lay in his cold bed.

Nor will he chide the tender tear
Which falls when our lov'd friends depart,
If with a child-like holy fear,
We kiss the hand which wounds our heart.

And O! when o'er their graves we bend,
Be it to us a sacred hour,
And gratitude to Him ascend,
Who died to save us from its power. E:

Oh for that sweet, that blissful time,
When pain, and grief, and sin shall cease;
And bright in heaven's unclouded clime,
Commence the perfect reign of peace.

No gloom, no sadness shall be near,
Reclining on my Saviour's breast;
The wicked cease to trouble there,
And there the weary are at rest.

In holy joy, in rapture pure,
The saint is blessed in that repose
From every pang at length secure,
The soul unbounded pleasure knows.

There he who now from mortal gaze
Is shrouded by our sinful night;
Our Jesus shines in cloudless blaze,
Reveal'd in all his living light.

Yes—we will hail the glorious day,
When death shall place our spirits there—
And sweep this cheerless world away,
The triumph of our God to share. J. W. E.

RELIGIOUS INTELLIGENCE.

Religious Instruction of Children.—On the 10th January, the Rev. Mr. Hanckel delivered the first of a series of Lectures, addressed to the children of our Sunday Schools. The Lecture was accompanied by the exhibition of a Lantern Microscope, illustrating those Scriptural scenes adapted to the season, viz: the annunciation made by the Angel Gabriel to the Virgin Mary; the homage rendered to the Saviour by the wise men, while he was yet in his cradle, and the presentation of our Lord in the temple. The children appeared much interested by the pictures, which are nearly as large as life, and by the apposite remarks, deducing pious reflections from the scenes before them, which were made by the Reverend Lecturer.

Charleston Infant School Society.—At a Meeting held in the Library-Room of the Protestant Episcopal Society, on the 19th January, it was resolved to institute a Society under the above title. The Right Rev. Dr. Bowen was elected President, and Mr. Mathurin G. Gibbs, Secretary; three Clergymen and three Laymen, as Vice-Presidents, and ten Trustees were also elected. By the Constitution, the Board of Direction were authorized to establish one or more Schools for children under seven years of age, as soon as practicable. Several gentlemen addressed the Meeting, and the opinion appeared to be unanimous, that to relieve the poor, during the hours of business, from anxiety respecting their children; and to provide for the comfort and moral improvement of the young, during their helpless years, was a valuable charity. The School, it is understood, will be open to all parents, without distinction, who choose to avail themselves of it, and the charge for the care, education, and we ought to add, the amusement of the little ones, (for to make them happy, is an interesting feature in the plan) will be as moderate as possible.

General Missionary Society.—At a special Meeting of the Executive Committee, held on the 17th December, the Rev. W. H. Judd, of Connecticut, was appointed Missionary Agent of the Society, to reside at Tuscaloosa, in the State of Alabama, where a promising congregation has already been gathered by the labours of the Rev. Robert Davis, an agent of the same Society; and also Mr. R. A. Henderson, late of the State of Delaware, as Missionary Agent to St. Augustine, Florida, where a congregation has been gathered, and a Church is in progress.—*Church Register.*

New-York.—On the 11th October, the Rev. A. Verren was instituted into the Rectorship of the French Protestant Episcopal Church Du St. Esprit, in the city of New-York.

We continue the extracts from Missionary Reports, from page 28
"Trusting in the efficacy of God's word, which, when faithfully preached, he hath graciously promised shall never "return unto

him void, but shall accomplish the purpose for which he intended it;" and, trusting also to the salutary effect of our incomparable liturgy and service, when faithfully performed, on all occasions of public worship, according to the rubrics and canons of our excellent Church, in ameliorating and correcting the prejudices of the community, and in sanctifying and building up in the most holy faith, (God's grace assisting) the people of the congregation, we shall not be discouraged, but shall cheerfully labour on; for we have no hope that "Jacob," who is small here, will ever rise in his strength, only as Jacob, and in his own proper character and attributes."

"The Oneidas are gradually improving in agriculture and the mechanic arts, and such has been their advancement, that every doubt must vanish, as to their susceptibility of being raised to the privileges and enjoyments of civilized man.

"My situation is rendered much more pleasant by the recent formation of a Society among the white people in our vicinity, the object of which is, to prevent the sale of spirituous liquor to the Indians. It is composed of the most respectable part of the white population, and they are determined to put an effectual stop to an evil which has hitherto been the most formidable one we have had to contend with, and which has contributed more than any other, to the degradation and misery of these unfortunate people. The Society are taking measures to have the existing law, prohibiting the sale of ardent spirits to the natives, under a severe penalty, strictly enforced against every offender, and have already begun to realize the most beneficial results."

The Rector of St. Thomas, city of New-York, reported that the Theological Scholarship Society of that Church, had increased its fund to between 11 and \$1200. (This is the Society formed on the suggestion of the Rev. Mr. Barlow, on the same plan as the one he instituted at Statesburgh, in South-Carolina.)

Connecticut.—A friend at New-Haven has furnished us with a copy of the Constitution of an association recently formed in the parish of Trinity Church, "for the promotion of Christian Knowledge;" the funds of which are to be appropriated to the three-fold objects of distributing Bibles, Prayer Books, and Tracts—supporting Missionaries, and defraying Sunday Schools expenses. The leading feature of the Constitution, and that to which we would particularly invite the attention of our readers, is an article which provides for "a meeting of the Society on the first Monday evening of each and every month, for the purpose of transacting the ordinary business of the Society, and of hearing such communications connected with the affairs of the Protestant Episcopal Church, as may be deemed generally interesting." "At these meetings," say the Rector and his Assistant, in the address which accompanies the Constitution, "we will gladly attend; and in the interval between the meetings, it shall be our business to collect such information as to missionary efforts, historical facts relative to the Church in vari-

ous parts of our country and the world, &c. as will in the narrative or perusal, probably give interest to the meetings. We are desirous that you should know what your brethren of the Church are doing elsewhere. Such information will answer a double purpose—it will serve both to stimulate your efforts, and encourage your hopes.”—*Episcopal Watchman*.

Indian Marriage.—In Zion Church, Onondaga Hill, on the first inst. by the Rev. Mr. Hinton, Abraham De La Fort, an educated and converted Indian, to Betsey Brown, daughter of the Chief of the Onondaga Tribe. On the occasion of this ceremony, the Church was filled, the greater part of the tribe being present, besides a large collection of the inhabitants of the village, and great interest was excited by the service.

It may not be out of place to remark here, that so far as we have obtained information, it appears that the Indians when converted to the Christian Faith, and taught to read, become strongly attached to the service of the Church. The simplicity, purity, clearness, and devotion which they find in the Prayer Book, give it great interest in their estimation, and they join in it with great apparent ardour—may we not hope with advantage to their spiritual improvement.—*Episcopal Watchman*.

India.—“The result of our labours,” says the *Church Register*, “at different missionary stations the past year, yields forty-one adult converts, and nineteen of their offspring. Nearly double the number of any former year. Thus we are encouraged not to be weary of well doing. Our Bishop proves of very delicate constitution.—You are aware of the general opinion we had formed of his benevolence and good intentions, and we have had no reason to change our opinion; and if I add that he proves, in general attainments, inferior to our preceding prelates, it is only what might have been expected, seeing they were both of them of such eminence.”

Reformation in Ireland.—Reports have been circulated that the reformation is not going forward in Ireland so rapidly as we know it is. At first it was thought advisable that the names of persons reading their recantations in the Churches, should be published in the newspapers, and many were so published; but we found, that, in consequence, those who recanted were exposed to much personal danger and persecution. We thought it, therefore, best to go on quietly, and though you do not now hear so much of public recantations being read, I can assert that the reformation is going forward more rapidly than ever. I know, personally, numerous instances of individuals coming over in a quiet way, who were discouraged from making an avowal of their change of opinion; and if a man is become a true Christian, that is sufficient for us, without any outward parade. The number, so far as I can judge, who came over in the course of the last year, is about ten thousand: and the

greater part of them, not less than three out of four, came over quietly, and without any public notice being taken. I know many servants, who having lived where family prayer was observed, have discovered that the Roman Catholic doctrines are false, and have professed themselves protestants in a quiet way; and a great number of Catholics in the army and navy are coming over quietly, without any record being kept of them. This is encouraging; and I may add, that the general feeling throughout the Catholic population, is in favour of inquiry, and the spirit of inquiry is wonderfully on the increase.—*Earl of Mount Cashel—at the Wesleyan Miss. Ann.*

My noble friend has stated, that the reformation has not ceased in Ireland; and I will add, that the progress of the reformation is daily accelerating there, though the mode in which those who now depart from the Roman Church is different from what was practised at the first. Within the space of ten months, there were about three thousand who publicly read their recantation in the Episcopal Church; but the new professors of the protestant faith soon discovered that they had subjected themselves to consequences which they had little anticipated: and if you now ask a Roman Catholic, who is convinced of the errors of that Church, why he does not go to the protestant altar and read his recantation, he will reply, "Your honour, I live in a thatch'd cottage;" implying that those who surround him have such messengers of ejection as burning coals; and, therefore, to escape such consequences of recantation, the converts leave the country or their neighbourhood: and, this is the manner in which the reformation is now going forward, and is increasing every day. There is, indeed, a mighty under-current, which has been silently, but powerfully, operating against the foundation of Catholic superstition in Ireland: and, in a few years, it will carry all before it, and the whole system will come to the ground.—*J. E. Gordon, Esq.—at the Wesleyan Miss. Ann.*

Romish Church in Silesia.—We have already spoken of the highly important event which will, sooner or later, have considerable influence on the whole Catholic population of this province, namely, the changes which the inhabitants of twelve villages in Silesia, with the co operation of their clergy, have proposed to make in their (Catholic) form of worship. The Bishop of Breslaw has applied to Berlin on this subject. Privy Counsellor Schmedding, a Catholic who directs the affairs of the Catholic Church in Berlin, is gone to Silesia to inquire into the matter on the spot. This, however, instead of setting the business at rest, only made the inhabitants of the villages in question, more firm in their adherence to the changes they had made, and they applied directly to the King, petitioning him to sanction the changes they proposed, which included the abolition of the celibacy of the Clergy, permission to read the Bible, the singing of German hymns, and the reading of the Mass in the German language. To this the King replied, "That as they did not belong to the Protestant Church, but were Catholics, he could not do this; the best they

could do would be to apply to the Pope, and ask for his dispensation. Should this be refused, they might give him notice of it; and should they be then inclined, with their religious views, to join the Protestant Church, he would support them in this design." The Bishop of Breslaw, to whom they have applied with a petition to the Pope, has been placed in rather a perplexing situation. However, he has sent the petition to Rome, and the decision of his Holiness is now anxiously expected, though it cannot be doubted that the petition will be positively refused, because, considering the enlightened views that have spread among the German Catholics, especially those who live among Protestants, it may be confidently anticipated that in a short time the Papal See would be assailed with similar petitions from half of Germany. The above twelve villages have a population of 8,000 or 8,500 inhabitants, most of them in good circumstances, and who have long been distinguished by their industry and good morals.—*Bremen paper.*

Romish Church in China.—"Their Ritual (says the Rev. Dr. Milne,) has certainly lost nothing by being transported to the East. The fictions of Chinese paganism, and the legends of the priests of Fuh and Taou; together with imported relations of miracles and wonders wrought at the shrines of the Saints, at the tombs of martyrs, or in the caves of hermits, have all contributed to produce considerable additions to the ceremonies of the Church. The virtues attributed to the sign of the cross, to the ringing of bells, to the burning of wax candles; and the powerful aid said to be afforded by the Virgin Goddess in seasons of peculiar solicitude, to sick children, to females, to the aged and poor; tended very much to make the system acceptable to the lower classes; especially to females, who before their conversion, had been accustomed to pray to *Hwuy-fuh-foo-yin*, and *T'heen-how-shing-moo*, &c. (Chinese goddesses,) for children when barren, and for help in the hour of travail."

Seamen.—"I have lately had the honour," said Capt. Parry at a public meeting in London, "and I may truly say the happiness of commanding British seamen under circumstances requiring the utmost activity and immediate obedience, and the most rigid attention to discipline and good order; and I am sure that the maintenance of all these was, in a great measure, owing to the blessing of God upon our humble endeavours to improve the religious and moral character of our men. In the schools established on board our ships during the winter, *religion was made the primary object*; and the result was every way gratifying and satisfactory. It has convinced me, that true religion is so far from being a hindrance to the arduous duties of that station in which it has pleased Providence to cast the seaman's lot, that, on the contrary, it will always incite him to their performance, from the highest and most powerful of motives; and I will venture to predict, that in proportion as this spring of action is more and more introduced among our seamen, they will become such as every Englishman would wish to see them. To this fact, at

least, I can, on a small scale, bear the most decided testimony; and the friends of religion will feel a pleasure in having the fact announced, that *the very best* seamen on board the *Hecla*—such I mean, as were always called upon in any cases of extraordinary emergency—were, *without exception*, those who had thought the most seriously on religious subjects; and that if a still more scrupulous selection were to be made out of that number, the choice would fall, *without hesitation*, on two or three individuals possessing disposition and sentiments *eminently Christian*."

London Missionary Society.—Rev. Dr. Jones writes, that when he arrived at Tananarivou, on Madagascar, in 1820, not more than six persons could write the Malagash language, even in the Arabic character; but now *four thousand* can write and read it in the European character. The Scriptures have been translated, and are undergoing a revisal preparatory to being printed, and a printer has just arrived to conduct the work.—*Lon. Miss. Chron.*

Adoption of a Liturgy.—We observe with pleasure that efforts are making in England, amongst the independents, to introduce the Liturgy of the Church into their numerous and zealous congregations. The Wesleyan Methodists have already done it in most of their city chapels. Nor can we doubt that the beautiful remark of the Rev. Mr. Edson, in a sermon recently preached before the Convention of the Eastern Diocese, is hastening towards its fulfilment. "The use of a prescribed form of prayer is congenial with the most advanced state of the human mind, and a point towards which social devotion will ever tend, in proportion as it is enlightened, disinterested, and true."—*Philadelphia Recorder*.

BIBLE QUESTIONS.

1. *What do you understand by the expressions, "I believe in the Communion of Saints?"*

2. *What is the meritorious cause, and what are the conditions of the "forgiveness of Sins?"*

Consult Pearson, Barrow, Secker or Kettlewell, on the 9th and 10th Articles in the Apostles' Creed.

NEW PUBLICATIONS.

"*Faber's Sacred Calendar of Prophecy*."—We will not (says the "*Christian Remembrancer*,") flatter Mr. Faber with declaring our assent and consent to *all* his system, (indeed we enter our decided protest against *some* parts of it); but we hesitate not to assert, that of all modern commentaries on prophecy, "*the Sacred Calendar*," is by far the most probable, and the most consistent. Compared with the bewildered *double* accomplishments of Kett: with the puerilities of Cooper; the extravagant absurdities of Frère; the often fanciful theories of Croly; and the ridiculous declamation

of Irving—the work of the Rector of Long Newton contains “the words of truth and soberness;” and we thank Mr. Faber for the manly, irrefragable, and convincing refutation of the horrible abominations of Saint-worship, Image-worship, and Relict-worship, which is to be found in his valuable pages.

Family Visiter and Sunday School Magazine.—Published by the Protestant Episcopal General Sunday School Union.—The first number of this work (to which we invited the attention of our readers by publishing a part of its prospectus in our number for September last,) has just appeared. We sincerely hope that it will be subscribed for and read by all the parents, sponsors, children and Sunday School Teachers of our Church, as well as by others who take an interest in the moral and religious improvement of the rising generation. We know not how we can better recommend it, than by republishing from its pages the following interesting, useful and ingenious address, in language, withal, which the youngest child may understand.

Address to Children.—Dear young friends, if you have attended, as you ought to, the worship of God when we meet together in Church, according to his command, you must have noticed that we call the different Sundays by different names, and read different parts of the Bible, and have different prayers on every one of them. I mean to say something to you now and then, to explain what we mean when we do so, and *why* we make such changes in our ways of worshipping God. If you look at your Prayer Book, you will find that there is a different name for every Sunday in the year. The first it mentions is ‘The First Sunday in Advent,’ and so it goes on till the ‘Twenty-fifth Sunday after Trinity.’ The reason why these names were given to the Sundays is, that they may put us in mind of different parts of our Saviour’s life, or of some great truth in our holy religion. I dare to say that you have often noticed your own birth-day. Now this day your friends take notice of, because it puts them in mind of the day of the year on which you were born, and serves to show how old you are. Just so each of the Sundays when we call it by its name, puts us in mind of something in our Saviour’s life that happened about that time of the year; or of some of the things that he came to this world to teach us. We are all so apt to forget such things, that we need some contrivance of this kind. Although we could hardly forget all God’s goodness, and the wonderful history of our Saviour, yet we might not think of them so often, or so regularly as we do now when every Sunday brings a part of them into our memory, and, as it were, sets it before our eyes. Just so the wise people who govern our country, have thought it necessary to set apart one day, at least in the year, to be celebrated in remembrance of the time when our country was made free. The *fourth of July* is kept to put every American in mind of the freedom, and the way in which it was got for him by the heroes who set up our government. When Christians keep *Christmas* day, it puts them in mind of the way in which they have been made free from the power of sin, and from everlasting punishment, by the coming of our blessed Saviour, and all that he did for us while he lived in this world. *Easter* Sunday makes them remember how our Saviour rose from the dead, and so showed his power to raise all who believe in him and do his will, and proved that he will do it. I might go on in this way, and name all our holy days, for each one has its use, but I have not time now, and mean to do it more particularly in other addresses.

The first of January is a remarkable day on two accounts. It is the first day in the new year, according to the way in which we reckon time now. We keep it as a joyful day, because we are thankful to God for having kept us safe through the year that is finished, and because we hope to be happier and better in the year that is now beginning, than we were in the last. But you will not find any mention of ‘New-Year’s day’ in the Prayer Book. Besides being a festival, or *holiday*, it is a holy day, kept in memory of an event in our Saviour’s life, and called ‘The Circumcision of Christ.’

God commanded all the children of Abraham, (that is, the whole nation of the Israelites) to dedicate their children to him by circumcision, which answered among them to what baptism is among Christians. Without they did this, their children would not have a title to any of the promises that God made to the Israelites, and he would not consider them as his children.

This solemn offering of the children to God by circumcision, was to be made on the eighth day after they were born. Now our blessed Saviour was, in his human nature, an Israelite, because he was born of the Virgin Mary, who was of the tribe of Judah, one of the most famous of the twelve tribes of Israel. To teach us that it

is our duty to submit to all the commands of God about his religion, our Saviour was circumcised on the 8th day after he was born, like any other Israelitish child, although he needed no dedication to God, since he himself was God, and only took our nature upon himself for our sakes. Another reason for the circumcision of our Saviour was, that he might be under the law of Moses, and so fulfil it for us. He tells us that he 'came to fulfil all righteousness,' (Mat. iii. 16.) and this was one part of that righteousness. It is in memory of this that we keep the eighth day after Christmas, (the birth-day of our Lord,) as the day of the Circumcision. In the Collect we speak of our Saviour's being 'made obedient to the law for man,' and pray to God to give us grace to profit by his example, so as 'in all things to obey God's blessed will,' and ask him to give us the 'true circumcision of the Spirit.' Look in your Bibles for Deut. x. 16. xxx. 6. Rom. ii. 29. Learn these texts, and say them to your parents or teachers.

"Children's Magazine."—The first number of this work, prepared by the same zeal and judgment as the *"Family Visiter,"* has also just appeared, and we are, if possible, still more pleased with it. These publications will soon need no recommendation, for they will generally be known, and of course approved. It is sufficient at first, to bring to public view, in our periodicals, some of the articles they contain. The following is an extract from a dialogue:

"Father. This magazine, my children, is to you like the talent in the parable. God has given it to you to do you good, and you will have to answer to him for the way in which you use it. If you read it merely out of curiosity, and forget all it teaches as soon as you have done, or only remember what is meant to make its teaching pleasant to you, and cannot of itself do you any good; then you will waste your talent. You will make what might have done you good, the means of bringing you into greater sin. I have thought about this before, and feel anxious for you, and wish to help you to use your little book aright. Here are five little rules that I have written down for you, to teach you how to make it indeed a treasure and a blessing. Learn them by heart, and never sit down to read your magazine, without saying them to yourselves.

Children. Oh! good papa! we will learn them, and try to profit by our book.

Father. Read them, Robert.

Robert. Rule 1. Remember that it is meant to teach you, and not merely to amuse you.

Rule 2. Think that every lesson that it teaches is meant for you.

Rule 3. Do not pass by any thing you do not understand, but ask your parents or your teacher, to explain it to you.

Rule 4. Try to practice what it teaches you, in your behaviour every day.

Rule 5. Pray to God to give you the help of his Holy Spirit, to make you able to profit by what you read, and KEEP these rules."

"Memoir of the late Rev. Leigh Richmond."—Two rival American editions of this work, will be found for sale at the same price at the bookstores. The first by Messrs. Carvills, of New-York, purports to be an exact reprint from the London copy, without addition, subtraction, or alteration. The other by Messrs. Leavitt, of New-York, and Crocker and Brewster, of Boston, is termed an abridgement, and suppresses considerable portions of the work. Among the passages left out, are the following, which need no comment. "On comparing the editions of the 'Dairyman's Daughter,' published by the Philadelphia Sunday and Adult School Union, and the New-England Tract Society, with the English copies of the same work, we are surprised to find numerous instances of omission or alteration. The American editions differ from each other, as well as from the English tract. Surely an author and the public have a right to expect from an editor, a faithful adherence to the original; or at least that he should apprise the reader of alterations, and assign a reason for making them. But in the instance before us, the foreign tracts, though they bear the name of Mr. Richmond, are far from being his own work. The first letter of the Dairyman's Daughter, which contains her religious principles, is wholly omitted; the interesting fact relating to the burial service is suppressed; no less than nineteen pages of the narrative are removed; and in short, there are so many omissions, transpositions, and alterations, that the reader would with difficulty recognize the real features of the character of the pious daughter of the Dairyman. We cannot but complain of this gross mutilation of our friend's interesting memoir, as an imposition on the reader, and an injustice to the author's reputation.

"Without intending to impugn the integrity of our American brethren, or to assign motives for their conduct, we must express our regret; considering, as we do, such interpolations and false presentments to be both injurious to the memory of an author, a misrepresentation of his principles, and an interference with his design, by no means consistent with fair and honourable feeling; and we cannot but hope that the evil complained of, will be corrected in subsequent editions. The justness of these remarks must plead our excuse (if any is needful) for their introduction into this place."

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

The Treasurer Reports—

One life subscriber, the Rev. Thomas H. Taylor, \$50.

The Librarian reports the following Donations, made the last month:—

By J. B. Clough, Esq.—Bishop Dehon's Sermons, on the Public means of Grace, the Fasts and Festivals, Scripture Characters, &c. &c. 3d edition. 2 vols. oct. boards. London, 1825.

Sermons for Young Persons in the Higher and Middle Classes of Society; from the ninety-two Sermons by the late Right Rev. Theodore Dehon, D. D. Bishop of the Protestant Episcopal Church, in the Diocese of South-Carolina. Selected by the Rev. E. Berens, M. A. 12mo. boards. London, 1824.

☞ Books in any department of Literature, will be gratefully received by Ebenezer Thayer, Librarian, at the Library, No. 79 Broad-st. between Meeting and King-sts.—Entrance through the gate. Library hours, every day, Sunday excepted.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Moore, Bishop of the Protestant Episcopal Church in Virginia. On Sunday, December 28, 1828, in St. John's Church, Richmond, the Rev. Edward W. Peet, Deacon, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. White, Bishop of the Protestant Episcopal Church in Pennsylvania.—On Sunday, December 21, 1828, in Trinity Church, Southwark, Philadelphia, Mr. Raymond Alphonso Henderson, was admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Onderdonk, Assistant Bishop of the Protestant Episcopal Church in Pennsylvania.—On Saturday, December 20, 1828, in Christ Church, Rockville, Montgomery County, Maryland, the Rev. Henry C. Knight, Deacon, was admitted to the Holy Order of Priests. The Episcopate of Maryland is at present vacant.

By the Right Rev. Dr. Brownell, Bishop of the Protestant Episcopal Church in Connecticut.—On Sunday, December 14, 1828, in Christ Church, Hartford, the Rev. Horatio Potter, Deacon, Professor of Mathematics and Natural Philosophy in Washington College, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. Chase, Bishop of the Protestant Episcopal Church in Ohio.—On Sunday, October 12, 1828, in Kenyon College, the Rev. M. T. C. Wing, Deacon, Tutor of Languages in that Institution, was admitted to the Holy Order of Priests—and Mr. William Preston, to the Holy Order of Deacons.

CONSECRATIONS.

By the Right Rev. Dr. White, Bishop of the Protestant Episcopal Church in Pennsylvania.—On Sunday, November 30, 1828, Grace Church, Penn Township, was solemnly consecrated to the Christian worship of Almighty God.

By the Right Rev. Dr. Croes, Bishop of the Protestant Episcopal Church in New-Jersey.—On Thursday, December 4, 1828, St. Peter's Church, in Morristown, was solemnly consecrated to the Christian worship of Almighty God.

OBITUARY NOTICE.

Departed this life, on the 17th January, in the 68th year of her age, Mrs. WINSTANLEY, a member of St. Philip's Church, who, constant and devout as a worshipper in the sanctuary and at the altar, was not less faithful in the discharge of her religious duties at home, as the mistress of a family, and a believer who found delight in being alone with her God. In the conjugal relation, she was distinguished by an anxiety and a forethought which remind us of the remark applied to our Lord, that "he loved unto the end," and of that scene, when turning his eyes, in his dying moments, to St. John, his particular friend, he said, "Behold thy mother," as if, I ask thee to take care of her, for so it was understood, since we read, "from that hour that disciple took her unto his own home." As a mistress, she cherished solicitude not merely for the temporal comfort, but for the spiritual welfare of her domestics; and while she encouraged and assisted them to obtain religious instruction from the ministers of religion, and others she herself imparted to them the lessons of truth and duty. The presence and the tears of the many friends who gathered around her last bed, testified that her sympathies and kind offices had been recognized in a much wider circle than that of her own relatives. The affliction consequent on her loss was much aggravated by the peculiarly distressing manner of it, for it pleased God to bring her to the grave through the fire. But similar was the allotment of "the noble army of Martyrs," and in what death can there be more torture than he experienced who did no sin? Let the mourners, on this occasion, remember that both her removal and the circumstances of it, were ordered by one "who doth all things well," although we may not be permitted to see the reasons of his dispensations; and that it becomes his creatures to submit implicitly to his holy will, even as he has taught them to say in their daily prayer, "Thy will be done." And surely there is ground not merely for acquiescence, but for good consolation in the recollections that "sudden death" is disarmed of its chief terrors, when there is reason to believe that its victim is not unprepared; that our sister died in peace and hope, as her faith and practice authorise us to believe, also, that she "died in the Lord," and that amidst the glories of that state, into which we trust she has entered, the sufferings of the present time are regarded as of no consequence, or remembered only with satisfaction, since they will not be repeated, and were a part of that moral discipline which makes the soul meet for the inheritance purchased for it by its blessed Saviour.—We are told that He was "made perfect through suffering," and that "through much tribulation" his disciples enter into the kingdom of heaven. It was chiefly "through faith" in the Redeemer, for there is no other name whereby men can be saved, but also through "patience" that they "have inherited the promises" whose faith, and conversation, or conduct, also, we are enjoined to follow. Amen:

CALENDAR FOR FEBRUARY.

1. *Fourth Sunday after Epiphany.*
2. *Purification of the Virgin Mary.* Monthly Meeting of the Trustees of the Protestant Episcopal Society.
5. Quarterly Meeting of the Managers of the Juvenile Protestant Episcopal Society.
8. *Fifth Sunday after Epiphany.*
15. *Septuagesima Sunday.*
17. Anniversary of the Protestant Episcopal Society, for the advancement of Christianity in South-Carolina.
18. South-Carolina Convention meets.
20. Anniversary of the Protestant Episcopal Missionary Society of Young Men and Others.
22. *Sexagesima Sunday.*
24. *St. Matthias.*
26. Quarterly Meeting of the Managers of the Charleston Episcopal Sunday School Society. Monthly Meeting of the Standing Committee of the Protestant Episcopal Missionary Society.
27. Monthly Meeting of the Managers of the Female Episcopal Bible, Prayer Book, and Tract Society.